1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

302 rule, use their fingers. Some attention is given to washing the hair with
[515] yucca roots, but not that of the Pueblos. A little mountain sheep grease worked up in the hands is rubbed on the hair to make it shine.

According to informants, hair cuttings are burned so that the birds
[825] cannot use them in nest-building, which the natives would not like. But I noted that hair clippings were left strewn about the camps. No care is taken of nail pairings.

Older men wear scanty beards and moustaches, but facial hair is usually plucked out, except from the tender spot under the lower lip.

Necklaces are worn by both children and adults. They are not
301 [439] made locally but obtained from the Mohave through the Walapai. Arrowheads are strung on them, or a single specimen is hung about the
[751] neck on a thong, or sewn to the shoulder of the shirt, like an epaulet, to prevent sickness and bad luck.[1] One specimen (50.2–1621), modern in
[171] type, but showing affinity with the Colorado River tribes, is a single string of trade beads, alternately blue and white in centimeter lengths, from which hangs a roughly crescentic shell pendant. Usually such
[439] necklaces consist of many strings similarly arranged. Men also wear the shell and turquoise type obtained from the Navaho and Hopi.

When infants are one day old, the lobes of their ears are pierced by a
304 relative or friend with a sharp twig. A cotton cord is looped through to keep the hole open and deer or mountain sheep grease smeared on to soothe the pain. The action is said to be ornamental in intent, and with-
[751] out esoteric significance, but piercing the ears is supposed to prevent deafness—despite an obvious example to the contrary! Ear pendants
301 are worn by persons of all ages. These are turquoise or abalone beads
[439] hung on short cotton cords obtained from the Hopi; 5 cm. long for men but 15 cm. for women, so as to hang level with the collar bones.

Huge earrings of silver or beaded cactus thorns, plugs of colored wood, or buttons
[304] are stuck into the ears, which are pierced one, two, three, and four times.[2]

Beside those of silver, bright red finger rings are made of the flat
301 spines of the barrel cactus. Holding the spine between thumb and fore-
306 finger, a brand is touched to its middle, until it can be sprung into a ring (*sĕlĕrlĭkŏ*"; *sĕl*, finger, hand; *dĭdĭd*, barrel cactus spine). These are purely decorative.

While face painting (*djidlvlgd*) is indulged in by both sexes and all
302 ages, it is neither very brilliant nor in daily use. To be sure, girls paint themselves more frequently than matrons in order to enhance their

[1] But not especially to ward off lightning, as among the Hopi (Hough, (a), 288).
[2] Cushing, (a), 548.

[Text continues on p. 196]

Among those tasks commonly allotted to women, child care and cooking were the two which occupied most of her waking hours. While child care was primarily a feminine responsibility, men shared or assisted in it when they were at home, as previously described. Cooking, on the other hand, usually was not a regular occupation of a man even on a part-time basis, except for those men who lived alone or had no woman in the household. However, if an old couple lived alone and the man were the more robust of the two, he did the cooking or assisted with it. Whenever the wife was absent or indisposed for a brief interval, it was not beneath her husband's dignity to cook, although he might choose to eat with a relative if his dependents were not too numerous. 462

Women gathered wild plant foods within a short radius of camp, but trips of longer duration or greater distance were usually undertaken in company with their husbands who shared in the work. Gathering the pinyon harvest was a family project in which everyone worked and groups of families camped close together, making it a gala outing lasting two or three weeks. Each family moved from place to place until they judged their harvest adequate for their needs. [222] [476]

After the harvest of pinyons and other wild plants in which men helped, it was women's work to roast, husk, grind, and otherwise prepare the food for immediate use or storage. Likewise, women prepared for storage all foods harvested from the fields. Spier (personal communication, 1957) adds that men might also prepare food for storage, especially if they had no women to do it. [251]

Pottery was made by women, but its use was abandoned so long ago that the oldest living tribal members probably saw its manufacture only in early childhood if at all, and only a scant description could be obtained from informants. Location of clay deposits is still common knowledge, however, and one man pulled a sample of powder-smooth texture and almost white color from under the eaves of his house where it had been used for chinking. Clay deposits still exist in Cataract Canyon, notably near Navaho Falls and near the mouth of Ash Canyon, a tributary. Other clay deposits used are located on the plateau near Pine Spring and elsewhere. Clay was excavated either by women or men. [323] [317]

Basket weaving was exclusively woman's province, but basketry materials were sometimes gathered by men. [285]

The Havasupai did no beadwork or embroidery in early days. Twenty or 30 years ago several girls learned to do beadwork while in school at Fort Mohave, but few if any of them have used the technique in recent years. [306] [871]

Construction of houses and brush shelters used in summer is a family affair, and occasionally most of the community will join in building a house [342] [476]